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Price Threepence

TWO REVOLUTIONS

THE centenary of Freud's birth has emphasized one of the revolutions—and only one—that has taken place during the past half century, in what must surely be the most extraordinary phase in history (up to now!). A great unsuspected world has been found in the life of every human being. It is called the unconscious. It has forced those who have encountered it to stand "silent upon a peak in Darien". And this discovery is only just beginning. It is having a profound effect upon the nature of religious belief. It is safe to say that sooner or later religious doctrines will have to be reinterpreted through its influence. And it is equally safe to say that the inner fundamentals of religion will be sustained by it.

But this is only one of the revolutions, with its likely effects upon religious beliefs. Another may be described as the discovery of an entirely new conception of history. This, with any important effect, has taken place within the past ten years.

Almost without question Western man has thought of history as beginning somewhere within a few hundred miles of the "eternal city" of Rome. Anything of any importance in the world has taken place within that range. Whenever history is thought of in connection with the Christian religion, such as the foundation of the Church, or of Christ being the "Saviour of mankind," or of "God stepping into history" in the person of Christ, then it is the history of the Western civilisation that is primarily held in mind. All this is now seen to be inadequate. Certain historians are trying to understand the idea of a world history. This will include the "histories" of all the peoples on the globe. This revolution has only just broken with any force. Man's vision is being extended from the old familiar patterns of restricted notions of what history consists of, to a total range of humanity itself. Just as a vast new inner world has been discovered so a new outer one has been found also.

A Glimpse

Mr. M. Philips Price, well known to readers of *The Inquirer*, has given a tiny but suggestive glimpse into this new outer world in his new book, "A History of Turkey" (*Allen and Unwin*, 20s.). Mr. Price is a great traveller. He has lived with other civilisations than the Western. And no doubt his experiences, particularly in Russia and the Middle East, have made him aware of a contrast between the history of the empires of these lands and the usual preoccupation of Europeans with Europe. He describes briefly the rise and spread of Arab civilisation, then out of this, and under constant pressure of great movements of peoples in what is now called Russia, the rise of the Ottoman Empire. Then the attempted spread of the Ottoman Empire into Europe, and finally the establishment of what became the familiar Turkish rule of the pre-1914 era. Out of this past he traces the vicissitudes and the creation of the Turkish nation as it is to-day. He describes something which, on the whole, has been out of the reach of European eyes until modern times. Here was a whole flux of tribes and peoples, swayed by war and religion, creating forces only dimly understood by the West, but influencing now profoundly the destinies of all peoples everywhere. That this Middle Eastern and Russian civilisation exists, that it inherits a past vastly different from the Western, is surely to be understood. The differences that separate Russia from what is called the West; the fact of the whole intricate pattern of the contemporary Middle East, would not then come under the glib clichés that so frequently pretend to describe the present situation. Mr. Price only outlines the past, but the outline suggests the inevitable reflection about the rise and fall of empires. What a sorry business it all is in terms of wars and rumours of wars. Man has lived with a sword in his hand, ready to slay his neighbour for an ideal or in the search for power.

Global Identity

Perhaps it may be possible for the new vision of global identity to release mankind from the paltry waste of living in order to kill. A new ideal beyond the conflict of nations and competing histories may arise. The restricted notions of God-given destinies held by various nations and civilisations may give place to the notion that God, after all, might be interested in the whole human race; and in the human race not as the idealists of the various religions picture it, but just simply as it really is. In short, peaceful co-existence, to learn of one another.

Mr. Price in describing the history and the present life of a nation so well known to him has given a glimpse of this. Perhaps mankind is on the edge of a spiritual revolution comparable to the one, more than two thousand years ago when prophets here and there sensed the reality of an omnipresent God. Perhaps mankind can lift itself to an incalculable new realization of that God. In this may lie the greatest revolution of all, that is demanded of modern man. The supposition that there is no need for a new interpretation of God's nature is denied by all the major experiences now breaking upon humanity.

JEKYLL AND HYDE IN PARTNERSHIP

By Margaret Newby

I have a little shadow
That goes in and out with me,
And what can be the use of him
Is more than I can see.

THE author of *My Shadow*, Robert Louis Stevenson, also gave to the world, *The Strange Case of Dr. Jekyll and Mr. Hyde*, a penetrating study of the shadow side of human nature. In 1886, Stevenson was living in Bournemouth with his wife, Fanny, and her son, Lloyd Osbourne. He had been trying for some time to embody in story form the age-long struggle in man betwen the forces of good and evil. One plot after another had been rejected when, during convalescence from a lung hæmorrhage, he had a nightmare. His cry on wakening disturbed Fanny, but true to the spirit of the artist who finds inspiration even in bad dreams, horror quickly turned to satisfaction when he realized he had found his plot.

Stevenson dreamed that the man whom he afterwards called Dr. Jekyll was conversing from a window with friends in the street below when, before their eyes, his kindly features were transformed into those of a hardened criminal. The scene changed. The same man, pursued for some crime, eluded his captors by swallowing a powder which changed him back to his original form.

The sick man lost no time in working up his plot. Under strict orders not to speak he sat up in bed and prepared his first draft. His wife took it away, read it, and after some hesitation returned it with her written criticism. Presently the bell rang. Stevenson, a thermometer between his lips, pointed to a heap of ashes. Three days later the second draft was completed and within six weeks the finished manuscript was in the hands of the publisher. The book immediately became a best seller, and although the story is now eighty years old, thousands who are not familiar with the plot know what is meant by a Jekyll and Hyde personality.

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Dr. Jekyll, a highly respected physician, concocts a tincture by means of which he hopes to separate the good and evil aspects of his nature. He can thus continue his secret dissipations unhampered by fears that his good name will suffer. Moreover, "the unjust might go his way, delivered from the aspirations and remorse of his more unjust twin; and the just could walk steadfastly and securely on his upward path, doing the good things in which he found his pleasure, and no longer exposed to disgrace and penitence by the hands of his extraneous evil".

Torn between excitement and fear—for he knows that he risks death—Jekyll swallows the tincture. A brief period of physical and mental agony ensues and he emerges from the travail no longer his familiar self. But far from experiencing any revulsion he is irresistibly drawn to the stunted form of the other self which confronts him in the mirror; his heart leaps in welcome to the distorted features with their leering expression. An attractive future opens out before him. As Edward Hyde he can enjoy freedom from moral restraint in the surety that Jekyll alone can betray him; for Hyde, "alone in the ranks of mankind, is pure evil". After satisfying himself of the potency of the antidote through which he can return at will to his original form, he lays plans for the double life he must henceforth lead. He reckons, however, without the effect of memory; for while Hyde exults over his crimes, Jekyll remembers them with loathing. He cannot, after all, enjoy his reputation as a philanthropist, unhampered by remorse. Moreover, as time goes on and the evil side of his nature gains ascendency, he falls asleep as Jekyll and wakes as Hyde, without having taken the tincture. Panic-stricken, he flies to the antidote. It is still effective. None the less, he resolves to dispose of Hyde, once and for all—but not before he has committed a brutal murder.

In an attempt to redeem the past Jekyll throws himself into good works, banishing all thought of the crimes of Edward Hyde. But his acts of contrition, since they are not from the heart, are of no avail. "As the first edge of my penitence wore off, the lower side of me, so long indulged, so recently chained down, began to growl for licence." As he basks in the sunshine of a spring day, he congratulates himself on his philanthropic activities, comparing them with the cruel deeds of other men. That moment of complacency is his undoing. The familiar symptoms overcome him and he emerges from the seizure in the form of his other self. From then to his tragic death Jekyll leads a nightmare existence. Warrants are out for the arrest of the murderer, and although the antidote has still its immediate potency, the effects are no more than temporary. Finally, during what must be his last return to the form of Jekyll, he writes his confession. Then, in the guise of Hyde, he takes his life to save himself from the gallows.

Nothing could be less satisfactory than the outcome of the struggle between Jekyll and Hyde, with its implication that the soul is a battlefield upon which vice and virtue fight on until each has destroyed the other. Not that Stevenson claimed to have found the solution of the conflict between man's good and evil tendencies. His aim was to present the problem as he saw it and this he did with extraordinary vividness. At the same time, he remained too much under the influence of a Calvinistic upbringing to see that, even in human nature good and evil are not irreconcilable. Jekyll came to grief not because there was more evil in him than good, but because he despised his animal, passionate self.

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In our own time, the Swiss psychologist, C. G. Jung, has made an invaluable contribution to this problem of the good and evil in man. He has pointed out that, spiritually as well as materially, "the living form needs deep shadows in order to appear plastic. Without shadows it remains a two-dimensional phantom—a more or less well brought up child". We are reminded of Peter Pan, the boy in James Barrie's play who did not want to grow up, the boy who temporarily mislaid his shadow. His concern at the loss of his shadow is perhaps a sign that he is, at heart, tired of being a well brought up child.

Peter Pan welcomes the return of his shadow while Jekyll seeks to dispose of it. Only the dead, the saying goes, cast no shadow. The spiritually dead, too, are flat, two-dimensional creatures, good in a lifeless way, shrinking from contact with evil. They are not to be confused with the wicked, often so disconcertingly vital; even the "pure evil" of Edward Hyde is modified by a lightness of step and a brightness of eye unknown to the pharisaical doctor. The man who insists that he has no shadow is insane. No less disordered is the human being who denies relationship with his other self by insisting that he is above the crime for which his neighbour has been hanged. In the words of Jung's broadcast talk from London ten years ago. "Anything which disappears from your psychological inventory is apt to turn up in the disguise of a hostile neighbour." Whether that neighbour is the man next door whom we despise for being a liar, a thief or an adulterer, or whether he is the criminal of our bad dreams, he represents our shadow—the sum of the less reputable traits we have struck off our psychological inventory.

All that Stevenson's Jekyll and Hyde require is an exchange of virtues, a mutual shedding of vices. For Hyde has much to give Jekyll. Debased though he is, at least he is under no illusion about himself. Unlike Jekyll, Hyde is no hypocrite. Much as he loathes his other self, Jekyll observes with a touch of envy that lightness of step so foreign to the circumspect side of his nature. In his final confession the doctor admits that too great a fondness for "the respect of the wise and good" led to his downfall. "Many a man would have even blazoned such irregularities as I was guilty of; but from the high views that I had set before me, I regarded and hid them with an almost morbid sense of shame." The remedy, therefore, is in the hands of Jekyll, not Hyde. In closing the door against his shadow, in refusing to walk abroad with him lest he might lose the respect of conventional citizens, he condemns Hyde to a place outside the pale of society. The Jekylls of the world, in their condemnation of sin, serve their fellows according to their lights. The value of their service to humanity is not to be compared with that of Jekyll and Hyde in partnership.

COMMENT

Women in the Church

THE discussion on the position of women with regard to the conduct of worship and preaching the Gospel, which is due to take place in the coming Convocation to meet at Lambeth Palace, will be of considerable interest, not only with respect to the position of women in the Church, but also with regard to the authority of the Pauline Epistles themselves. Three theologians were asked by the committee set up to inquire into this question to make a report, and they have come to the conclusion that Paul's teaching was so inconclusive as not to bar the possibility of women "with the Church's authorization, conducting morning and evening prayer, and preaching in case of need".

On the one hand there is evidence that women prophesied in the apostolic age, and that St. Paul gave a ruling as to their proper demeanour when prophesying and praying in the assembly; but on the other hand there is also evidence that he enjoined silence upon them in the assembly, and regarded this ruling as a command of the Lord, and that he, or the author, of the pastoral epistles forbade women to preach.

In view of the important place given to the doctrine of the church and its constitution in the Anglican and "Catholic" churches, this indecision is very remarkable; it seems to suggest that on this important aspect of the Church, Paul was simply feeling his way, with the same liability to error as any other religious leader. Dr. Donald Soper, too, when dealing on a television programme with Mr. Malcolm Muggeridge's position that a clergyman should not adopt party attitudes, spoke of Paul's views of the position of women in the church as being the decision of the Roman citizen, but his decisions on the work and person of Jesus were in a different category. A mere Unitarian can only ask—where a document is partly authoritative and partly mere opinion, who at this distance of time is competent to decide where the distinction is to be drawn? The difficulty makes nonsense of credal authority. By the bye, it was interesting to note that Dr. Soper spoke of clergymen, never of ministers. Is this due to the *rapprochement* that is becoming visible betwen Methodism, or many of its leaders, and the Anglican Church? I was under the impression that it was "Clergy" in episcopal churches, and "ministers" in non-episcopal churches.

The Freud Centenary

The large number of first-class articles appearing in the Press on the subject of Sigmund Freud's contributions to modern culture is itself a witness to his role as "the foremost disturber of human complacency in our time". His work has suffered from a double handicap. It was only to be expected that his attitude towards the unconscious as the venue of sexual conflicts which can dominate the conscious mind, would excite great opposition, but far more serious was the popularity his teaching quickly gained among enthusiasts who hailed it as giving an explanation and solution of all our problems. More damaging, perhaps, was the consequence of the International Congress of Psycho-Analysis, held at Weimar in 1911, which seemed to give psychoanalytic thought a position analogous to the Great Councils of the Church, setting up an orthodoxy, and shouting anathemas at heretics, and deviationists. The division of the practitioners of psychoanalysis into "schools" dominated individually by Freud, Jung, Adler and others has hardly serve the cause of truth.

In our own country, too, there has not been that measure of skilful guidance of psychological thought and criticism, directed to the problems raised by Freud and others, that one would have thought it the privilege and function of great seats of learning to provide. The *Observer* let itself go in ironical rebuke: ". . . it will, it seems, be some time before Oxford does more than point out certain illogicalities in Freud's writings; decades before what he proved is part of the curriculum; new discoveries in his field may be expected in our ancient seats of learning by the time his bi-centenary is reached." The rebuke, unfortunately, is well deserved. When I attended the lectures of the late Dr. Wm. Brown on psychology at Oxford about twenty years ago, I heard him complain more than once of the clerical influences which prevented that great institution from making adequate provision for the teaching of psychology in all its branches. There has been an improvement since then, but it still looks as though there were better facilities for the study of psychology even in the smaller university colleges of New Zealand than in Oxford or Cambridge.

Danger of Lending Books

In a review of Conrad Wright's *The Beginnings of Unitarianism in America* there is a story told of a certain William Bentley who in his diary in November, 1787, jotted down a heading: "The danger of Loan of Books, for whose sentiments you wish not to be accountable." He had lent one of the works of Matthew Tindal, the Deist, which aimed at giving a rational and non-miraculous account of Christianity. His friend, Captain J. W., promised that he would examine it privately. He hid it under his pillow, where it was "found by a woman, lent to an Aunt, read before her husband, and by him reported to Colonel Carlton." Fortunately, it was retrieved by the owner before it reached the Colonel. On another occasion the same man lent a copy of Ethan Allen's *Reason the Only Oracle of Man*, the borrower having promised secrecy. But he unfortunately died while the book was in his possession. "It was examined with horror by his female relations. By them conveyed to a Mr. Williams, whose shop is remarkable for news, and there examined, viewed as an awful curiosity by hundreds, connected with a report that I encouraged infidelity. . . . Beware of the third time."

"A Pig's Whistle"

A few days ago I saw a lady whose father years ago founded a variety show that kept going for a great number of years, and for all I know may still be in existence. He used to sing in his own programmes. On one occasion he brought an action against the editor of a musical review for damages for libel, the writer having said that his voice was only "a pig's whistle". It certainly did not sound very complimentary; but counsel for the defence quoted a famous dictionary to the effect that "a pig's whistle" only meant "a low voice", and really suggested nothing that reflected on the quality of the voice. The variety artiste lost his suit.

Commentator.

TO LIBERTY

Where'er we turn, we see the soul of Man
Enslaved by the Form of his creations. . . .
The mighty monolithic States that span
The war-racked world of dolorous nations;
And dogmas that, in name of lowly Christ,
Have spread their tentacles across the earth,
Using the symbol of the Sacrificed
To fetter freedom and to foster dearth.
And lo! a thousand lesser Forms to bind
The soaring mind of man, have been devised,
To keep him humble and to strike him blind,
That he may not be truly civilized.
Let man . . . the individual . . . awake
To Truth and Light, for Liberty's dear sake!

M.W.

IT OCCURRED TO ME

By Muriel Hilton

RECENTLY we were entertained for the first time by two newly married artists of our town. They live in a small terraced house in a rather dingy road, but before we entered the threshold there were signs of the individual touch in the colour of the paint, door and curtains. The impact of the interior was quite startling. By the right use of design in furnishing, colour and decorating, the house had been transformed into a place of beauty and originality. From the pictures on the wall to the utensils with which we ate our meal there was evidence of care and thought. This young couple had inherited a house which many would think insignificant, but by imagination and their own talent they had made of it a unique home and one to be remembered by those who visit it.

This is the time of the year when housewives look at their winter-seared homes and sigh for a transformation scene, perhaps regarding their modest domicile with discontent and faintly envying those with more luxurious surroundings. And yet what wonders can be wrought by cleaning, some new paint, a change-round and . . . imagination. Whether one lives in a flatlet, a flat, a modest house or a mansion, they can all take on a new lustre by the care of those who live in them. Much of it is a matter of attitudes though, of course, some extra money helps.

It is astonishing in homes as, of course, in people's lives how much the individual response to the challenge affects a transformation. One visits houses where much money has been spent on the furnishing and decorations, but they fail to become homes and look more like advertisements without any individual touch. On the other hand one can enter a single room and see in every square foot of it an expression of the resident's personality. Some have an estate left them and there is no impress of their own tastes and imagination; others have little in the way of easy circumstances and yet somehow they manage to make desolate places glad. It is all very intriguing to ponder over, for in these matters the personality is of supreme value. One might say that life is all a matter of challenge and response, and I shall always remember these two young artists creating such a transformation scene by their own loving response to the situation.

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The months of April and May are to me the most heart-lifting of the year. It is also the time when we housewives become absorbed in the strenuous rites of spring cleaning, and if we are not chary, the day-to-day wonder of the awakening earth can take place without us noticing it. Though we cannot spend much time out of doors, we should take time off to do a little staring in the garden and also to read some favourite poems. For poetry swiftly kindles the flame of wonder, and spring is the time for wondering. "Poetry," says Edwin Markham, "is the expression of the imagination—of the unfamiliar beauty of the world, the beauty that is 'the smile upon the face of truth.'

"Poetry is the revelation of the strange in the familiar, the eternal in the transitory. It is the impassioned cry of the heart in the presence of the wonder of life."

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A review of E. G. Lee's book "The Beginning" has already appeared in this journal, but I would like to add a word of appreciation and praise. Not being particularly well acquainted with the period of which Mr. Lee writes, I found the book remarkably illuminating from an historical point of view, apart from it being a novel of great interest.

The novel starts with the death of the Empress Messalina, wife of Emperor Claudius, and we are immediately involved in the intrigues, treachery and evil of the Roman court. Such well-known figures as Agrippina mother of Nero come to life, and Pontius Pilate, Seneca and the developing character of Nero from a boy to the fully grown man who precipitated himself and others into the depths of gross wickedness.

Those who like myself are interested in the craft of the novel will appreciate the way Mr. Lee has woven the pattern of his plot so skilfully and his handling and contrasting of characters. The love story of Marcus and the slave Acte is like a golden tread in the tapestry, vividly contrasting with the cynical power-seeking and cruel characters of the Roman court. But there is more than an historical interest and the revelation of the novelist's craft in "The Beginning". Fundamental issues and values are involved which give the novel an unusual worth and stature.

Most of us find an added interest in a book when we know something of the author and I am certain that all readers of *The Inquirer* will be deeply interested and fascinated by this novel from its editor.

THE CLOSING ADDRESS

"FOR THIS CAUSE"

(Below is the closing address delivered by the Rev. J. Harry Smith at the conclusion of the meetings of the General Assembly, at the Conway Hall, London, on April 20.)

WHAT do we propose to do with ourselves, one by one and together, for this cause of which our Assembly aspires to be the increasingly useful instrument? It is easy to overlook the obvious; our successes are the successes of people; our failures are the failures of people, and no organizational improvement, no increase of material resources, no extension and modernization of publicity, no effort of the more learned among us, will count for much if we have ceased to be or are in danger of ceasing to be, one by one and together, a people with the capacity and the will to give this cause the service by which alone it can be the generous helper of this and succeeding generations of men.

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For centuries our people have professed a belief in salvation by character, and now we are driven by facts, with which we are all familiar, to wondering whether we can hold that belief in so far as it relates to the maintenance of our church life and to the continuance of our corporate witness to the things commonly believed among us. Some of our prophets, I gather, already know what will be the outcome of this wondering. Happily, I hope for the good of my soul, I have a firm belief in the fallibility of prophets.

Nevertheless, it would be unwise to fail to see that the prophets of unhappy things to come for our free religious fellowship have their reasons and that if the reasons be not removed their prophecy will become history. It will be a sorry thing if the last record of us should read "Having for centuries proclaimed a belief in salvation by character, they had not the character to keep their cause in history".

The challenge of these times, wherein as a community we have so many problems and so few solutions of them ready to hand is just this: have we the character, the capacity and the will to give this cause the service it needs to end the story of its decline and to carry it into a chapter of strength and growth?

When I speak of service I am not thinking of office-filling, committee work, participation in institutional activities—important though such things be. I am thinking of a really alive belief in this cause which we call ours, arising from an awareness of communion with Him in whose name we serve, and from a deep and grateful appreciation of the sublime meanings of those doctrines which are professedly the content of "our faith".

Are we, the people within the Unitarian and Free Christian Churches to-day, one by one and together, a fellowship of believers brought together first of all because in our hearts we know that this Church-making is a duty placed upon us by the arresting hand of God, and having about us a confidence and a resolution which no difficulties can destroy because we can affirm that God is with us?

These hesitations, these doubts, these feelings of frustration, these dismal forecastings—may they be the affliction of a people not very sure of God and the guidance and strengthening which come from him? I don't know, but it is a question I cannot help but ask.

Are we bound together by convictions of heart and mind which we cannot quite ignore, or have we allowed ourselves to become somewhat indolent believers maintaining with no great enthusiasm houses of prayer and praise because of filial regard for the shrines of our forebears lingers with us, or because in nearby buildings we can practise those pleasantries of human contact which provide us with light entertainment.

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We are a freedom-loving and tolerant people—and such must we ever be. But within freedom and toleration it is easy—for the unwatchful spirit—to come to regard sublime beliefs as though they were things of no great importance, calling for no enthusiastic advocacy by voice or life. Such a regard may establish fellowships with faith; it can make no real contribution to the establishment of fellowships wherein men may find and come increasingly to understand beliefs which have saving power. Why have so many people the idea that within a Unitarian-Free Christian Church it does not matter what a man believes? Is it, by and large, because that has become the truth about us? In a world in which there is a poverty of faith in the hearts of men a community which gives the impression that what a man believes is a triviality can win nothing but the superficial attention of men in need of saving faith. Have we come near to looking like a people who are not alert to the importance of possessing life-shaping beliefs?

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This cause we call ours—what does it really mean to us? Is it that in which we believe because it brings us to a closer communion with God, because it helps us to an ever-growing understanding of sublime beliefs empowered to lift us to what God would have us be? What do we propose to do with ourselves, one by one, and together, for this cause? That is the paramount question for each one of us, within our churches. Only by finding the right answer to that question can we gain the capacity, the will and the character to save this cause for the blessing of this generation and the generations to come.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Sickness and Social Service

SIR,—In his article, "A Shocking Health Problem," in *The Inquirer* of April 14, Dr. Ford Lewis of America mentions ways in which we can contribute to the alleviation of mental disease.

It is certainly true that further enlightenment of the general public is needed on this subject. But much has been done in this direction, as Dr. Lewis himself suggests, as witnessed by the greater number of people who seek early treatment.

I feel that Dr. Lewis has missed a significant point in the story of the Gadarene demoniac. Jesus did not stop at "finding out the facts" about the patient: he went and talked to him. In mental hospitals to-day it is an accepted fact that some patients tend to improve when they are given a little extra love and attention. If they become attached to a nurse—or untrained attendant—they tend to relapse if that member of the staff is removed from their ward.

In his address to the Social Service Department of the Assembly meetings the Rev. A. Phillip Hewett referred to a decline in social service among Unitarians. For those who think that opportunities for service are lacking to-day, here is a suggestion.

In our mental hospitals there are many chronic patients who have no friends and whose relatives have long ceased to be interested in them. Their only treats are such as are provided by the hospital, which they share with other patients.

It would bring great joy to those lonely people if somebody from outside showed an interest in them as individuals by visiting them regularly (not necessarily frequently) writing to them and, in suitable cases, taking them out occasionally. If any of your readers who live sufficiently near to a mental hospital were to get in touch with the physician-superintendent, I am sure that he would be glad to suggest the names of lonely patients who might be befriended in this way.—Yours,

Epsom. *Nora Gook.*

Seeking The Truth

SIR,—I am an old man, nearly 79 years of age, a retired Welsh Presbyterian minister, and my special weekly paper is *The Inquirer*. Please accept my sincerest thanks for it. In mind and spirit I am 100 per cent. Quaker. I cannot now believe in sacraments. They may be like many other things a means of blessing. A drama can be a means of blessing. I don't understand why the Unitarians have sacraments . . . I am still seeking the Truth. I know I will get it. "Life Eternal" is Life seeking the Truth. A very healthy life for the body and the spirit . . . I do all my writing and preaching in Welsh. Again thanking you for *The Inquirer*, with its good criticism etc. Wishing you the blessing of all the good gods.—Yours,

Ffestiniog.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

THE FIVE AIMS OF U.Y.P.L.

By Dudley Richards

3. To promote balanced programmes of worship, exploration, service and recreation in all Unitarian churches.

IN recent years a lot has been heard in League circles about the advantages of a balanced programme. I myself have preached this gospel with some enthusiasm and I shall continue to do so. But preachers and prophets in every sphere must expect to encounter indifference or even opposition. The virtues of the balanced programme can scarcely be said to have fired the imagination of our young people.

No one will be surprised at this. There is great virtue in a balanced food diet, but the subject seems as chilly as the raw salads which may form part of its content. Can we enjoy our meals if we are preoccupied by the task of balancing the intake of proteins against that of carbo-hydrates? What fun can we expect to get out of a programme when we are anxiously allotting half-an-hour to this activity and half-an-hour to that?

But chilly and uninviting as the notion of balance may seem to be, it must still be upheld as an ideal, and still pointed to as a guiding-star for all our undertakings. It is necessary that we should understand what is likely to happen when we give too free a rein to any particular appetite. It is equally necessary to know the probable consequences of over-indulging in any particular form of activity. Experience will reinforce knowledge. After too free an indulgence in Christmas fare the sight of cakes and jellies may be almost nauseating, and new virtues may be discerned in salads or in bread and cheese. Similarly, if a programme is overloaded with forms of recreation (often not well organized) the mind may turn with a feeling of relief to thoughts of exploration and service.

"Doctor," says the patient, "I am too fat. What can I do about it?" The retort is probably already half-expected. "Cut down the starch, and eat more fruit and green vegetables."

"I'm bored," a young person may say, "how does one relieve boredom." "Too many social events," might often be the correct retort, "too many slipshod arrangements for your alleged entertainment, and too much hanging about when you get there. Try a different diet for a while. Get out next Saturday and do some purposeful exploration of your own town. Look round for someone to whom you may give some personal service. Your boredom will not last much longer and you will find a new relish in your recreations."

Here are two concluding thoughts. The first is that we do not presume to prescribe the same diet for every individual. No more ought we to suppose that there should be one rigid programme for every youth group. The second thought is that if a balanced programme has advantages for the younger members of our communities, those advantages are equally real for the older members also.

(The second article in this series was printed in The Inquirer *of December 10, 1955).*

YOUTH SPEAKS TO YOUTH

A.G.A. YOUTH SUNDAY SERMON

By Donald Dunkley

(Unitarian College, Manchester)

THIS is a youth service. We have come together to seek God's help in understanding the difficulties of youth; to examine our living in the light of what it should be; to strengthen our resolve to make what amends may be necessary.

Spare time is time with which to do as we please. There is a lot of it in our lives, though we are not ready to admit it, and how we use this leisure is of great importance. How does the average young person spend his spare time? Let us be honest and face the facts.

The cinema is a popular entertainment. Young people will always talk of film-stars, hair-styles and dress. They spend their time watching television, listening to dance bands and variety programmes. If they read papers at all it is the *Daily Mirror* or *Revielle*. If books—Hank Jansen. Clothes rank high in their interests and the displaying of them at the local dance-hall. Some attend purely recreational youth clubs to watch or take part in sport. For many it is the snooker-hall or the local milk-bar or just the lamp-post at the end of the street.

This is how young people spend their time; and they do it because it is important to them. If you ask them why it is important they say: "Because we like it." Why do they like it? The cinema, for one, offers amusement; a means of escape and passing time. Having nothing else to do they often go more than twice a week, and the films they like best are concerned with sex, murder and war.

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The real answer, of course, is that they are after a good time which they think is happiness. Happiness is found in sitting back while something flits before their eyes; something exciting, easy to laugh at, not too difficult to understand. Happiness is to be found shuffling about a dance-floor with the minimum of energy and imagination. In time the standards of the film, the paper, the radio become accepted as a basis for living.

But are these the best standards? Have we ever queried them? Can we not see they are there simply because they sell better than anything else? We accept them blindly: the film with its accent on lust, murder, war and pointless frivolity. Give a film an "X" certificate and we will queue. It is not a good picture unless people are being machine-gunned or blown-up, and not a good book unless there is plenty of detail about the murder. We accept the modern type of hero or heroine, again without thinking. We see or hear of the person who gets rich quickly and buys "happiness" for ever and ever; then we go home to fill in our football pools in the hope that we too may win the pot of gold, the life of luxury and happiness. We like heroes with power and prestige and importance who are the "boss.".

These standards belie false ideals. Happiness is sought in the shoddy and the primitive, because it is made to sparkle. Sometime in our lives, however, we have to ask ourselves whether these standards are worthy of our acceptance. Being young and inexperienced we tend to laugh at the ideas of our elders who know what *does* matter in life. We accept the everyday philosophy: "Enjoy yourself while you can,", or, as the fatalist says: "while there is still time". But enjoyment, happiness is never really ours because we seek it in the cheap, shallow experiences of life that lead to frustration and emptiness.

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Lasting happiness is never sought. Happy people are they who never consciously seek it. They give themselves to the pursuit of the higher standards: beauty, truth, love, perfection. If we want to taste this same lasting happiness we shall have to follow their lead; give ourselves to the discovery of the highest and the best in every facet of life.

For instance, there is good and bad music. Let us not be content with the latter, but strive to appreciate the former. There are good and bad films. Let us learn to make the right choice, and be ready to question the values and standards presented. War, for instance: is it the exciting game some films try to impress? Is the strong, handsome bully the ideal of manhood? If we are going to make something of our lives we must not accept false values and standards, and have our minds perverted into seeking happiness—false happiness—in the lower forms of human experience.

Finally, let us not forget that many of the standards which we stick to in our youth, stick to *us* for the rest of our lives. Seek, then, the best, the truest, the highest experiences, and you will know real happiness, real joy, real contentment.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7534 Editorial: EUS 2912

NEWS REVIEW

The National Union of Unitarian and Free Christian Lay Preachers: The Easter School of the National Union and Free Christian Lay Preachers was held at the Unitarian College, Manchester, from March 29 to April 2. It was a rich experience for those present. Lectures were given by Principal F. Kenworthy, the Revs. S. P. Whitehouse, Dr. R. W. Wilde, and Dr. F. T. Wood. There was considerable and fruitful discussion, and an Open Session on Easter Monday morning proved a worthwhile experiment.

As has become customary, those attending the School visited Cross Street Chapel for Easter Morning Service, conducted by Dr. Wilde. The Lessons were read by the President (Mr. T. Gregory of Leicester), and the President-Designate (Miss H. Dixon-Williams of Liverpool). Later in the day, a Service in the College Chapel was conducted by the Retiring President (Mrs. H. Haward, of Norwich) who also gave the Sermon. In the evening, members of the School supplied the pulpits at Accrington, Blackley, and Swinton.

The Annual Business Meeting took place on Saturday, March 31. A short report was read by Mr. P. J. Spencer in the absence through ill-health of the Secretary, Mr. C. S. Butterworth. The Treasurer's Statement drew attention to the need for greater financial help if the work of the National Union is to be maintained efficiently.

It was with regret that the meeting accepted the resignation of Mr. C. S. Butterworth, who has been ill since early last year. Great appreciation of all his work for the National Union was expressed, with the hope that he would in good time be well enough to resume. Mr. P. J. Spencer was appointed Secretary in his place. Mr. H. Haward was appointed Treasurer in the place of Mr. T. Gregory, who is President of the Union for 1956. Miss H. Dixon-Williams was elected President-Designate.

The main item on the Agenda was the question of a Central Roll of Membership, and on the recommendation of the Council the Meeting resolved that a Central Roll be established, to be quite independent of, and without prejudice to, the present membership Rolls of the Local Associations. The present basis of working is in no way affected; the proposed Central Roll being purely to provide for, and consolidate, those members willing to accept a uniform basis of membership, as at present the procedure varies greatly between District Unions.

District Reports showed that an average of upwards of 200 Services in each District Union were conducted by members in 1955. In some cases the figures were a little lower, but in the majority of the other cases it was considerably higher.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 20th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Irwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Dr. Alfred Hall, 6.30, Rev. Elspeth R. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Mr. W. L. Naylor
Bath, Trim Street Chapel, Unitarian, 6.30, Mr. J. W. Nicholson
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green, (nr. Sevenoaks), Unitarian Church, 11, Rev. Dudley Richards
Billingshurst, Free Church, High Street, 11.15, (Service with Horsham)
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 2.45, S. S. Service
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3 Sunday School, 6.30, Rev. W. H. Corkill
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Rev. J. Reece Walker, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Supply
Bristol, Oakfield Road, 11, Mr. R. L. Nicholson, 6.30, Rev. J. Tyssul Davis
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. E. B. Short
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryle
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Carlisle, Unitarian Church, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. Scott Dunbar
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. F. Fitzpatrick
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Edric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Whitehead
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Alun Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. B. Dicker
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing   Styal, 6.30, Rev. A. B. Downing
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Foster
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. Margaret Barr
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Supply, 6.30, Rev. J. B. Tomkin
Hastings, Free Christian Church, South Terrace, 11, and 6.30, Rev. Desmond Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. John Kielty
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. Tomkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pick
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Mr. T. E. Dalton
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Mr. Bruce Findlow
Letchworth, Sanctuary, Miss J. E. Lindsay, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. Birchenough
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
Liverpool, Bootle Free Church, 11, Rev. Basil L. Golland
Liverpool, Domestic Mission Mill Street, 6.30, Rev. J. Kerr Manson
Liverpool, Gateacre Chapel, 11, Rev. S. R. Dennis
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. S. R. Martin
London, Golders Green, Hoop Lane, 11, Rev. W. Waddington, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. John Wilson
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. W. Waddington
London, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. L. I. Macintyre
London, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Mrs. E. Savage
London, Mansford Street Church, Bethnal Green, 6.30, Rev. Dudley Richards
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Rosamond Barker
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays 6 Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dore
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, No Service
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, No Service
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Curan Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. B. B. Short
Northampton, Kettering Road Church, 6.30, Mr. P. B. Godfrey
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Mr. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Mannamead Road, 11 and 6.30, Rev. E. H. Kennedy
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunnell
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Supply
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants, The Meeting House, 11, Mr. Eric Kay
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Beer
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sokell
Sheffield, Upper Chapel, 11 and 6.30, Rev. N. J. Teape
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry

Continued on page 168

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Continued from page 167

Sidmouth, Old Meeting, Unitarian, High Street, 11, ——, 6.30, ——
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mr. J. R. Sturges
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
St. Helens, Corporation Street 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45 and 6.30, Supply
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerr
Todmorden, Unitarian Church, 10.45 and 6, Mr. A. L. Fenton
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
Wallasey, Memorial Church Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. F. J. Spencer
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Miss Eva Gill
York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morris
Wellington, Services suspended. Enquiries—Mrs. Watts, Tel. 41 - 272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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1 South Way,
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H. W. Stephenson,
(Hon. Secretary)

Miscellaneous

Bath Unitarian Chapel would be pleased to consider pulpit supplies during the holiday period. Please write to the Secretary.

"Sundays July 8, 15, 22, 29, August 5th." Preachers willing to supply on these Sundays at Barton Street Chapel, Gloucester—3 p.m., Bayshill Unitarian Church, Cheltenham, 6.30 p.m., are asked to write to Miss Betty Weaver, Holmlea, East End Road, Charlton Kings, Glos.

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Central Postal Mission

ANNUAL MEETING

14 Gordon Square, London, W.C.1

Thursday, May 24, 1956, at 7 p.m.

Chairman: Mrs. H. Ballantyne (President)
Speaker: Miss Dorothy Tarrant, M.A., Ph.D.

"UNITARIANS UNDECLARED"

Reception by Committee, and Refreshments, 6.30 p.m.

ESSEX CHURCH

Sunday, May 27

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Cinema

At the Academy Cinema, Oxford Street, the title *Death of a Cyclist* sounds more like propaganda for safety on the roads than a good Spanish film. Briefly, it is a story that has been used in various guises many times, not only on the screen; but treated in a fresh and exciting manner it seems less played out than many others. A cyclist is knocked down by a woman driver, but in order to evade certain complications she and her male companion drive on, and later the cyclist dies. The woman is harried by fear of being discovered, the man by remorse for not having tried to save the cyclist, or inform the police. It is exciting not only for its suspense but because the characters have the understandable weaknesses of real people, neither glamorised nor under-rated. As the woman, Lucia Bose, a young Italian actress, gives an unusually composed performance, as well as being beautiful to watch.

B.L.

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